

## SUNDAY SCHOOLS.

Non-Catholics love to boast of the efficiency of their Sunday schools, and have the audacity to claim that they are one of the first fruits of the so-called Reformation. The object of this article is to show from authentic documents that they were first organized by Saint Charles Borromeo, Cardinal Archbishop of Milan, Italy. This great saint was born Wednesday, October 2, 1582, in the family castle of Arona, about four miles from Milan, under the Pontificate of Paul III., and in the reign of the Emperor Charles V. His father, Count Gilbert, was a Milanese nobleman, who received from the Emperor the rank of Colonel and Senator, and many other honorable marks of distinction. His mother's family was no less illustrious. Her name was Margaret De Medici, sister of John James De Medici, who distinguished himself in the service of Charles V., by whom he was occasionally invested with the command of the Imperial troops. Her second brother was Cardinal John Angelo De Medici, afterward Pope Pius IV. Saint Charles Borromeo, when a youth, manifested strong predilection for study, seclusion and sanctity. He received the degree of LL. D. in the University of Pavia, in the year 1599. He was ordained priest in 1602, and in the twenty-ninth year of his age he was raised to the rank of Cardinal. In the capacity of Archbishop he governed the diocese of Milan, and was justly called a second Saint Ambrose. He lived and died a saint. He was solemnly canonized by Pope Paul IV. in 1600. To counteract the ravages of heresy and secure the morality, faith and salvation of that portion of the vineyard committed to his charge, he organized

THE SUNDAY SCHOOL SYSTEM. St. Charles was convinced that heresies, and especially such as characterized the last century, proceeded from the ignorance of the laity and the comparatively little time that the clergy, owing to the other important duties of their calling, devoted to catechetical instruction of their flocks. The deadly blight which heresy cast over some of the most beautiful and once productive spots of the Saviour's spiritual field made the saint tremble; his own diocese might be visited by the deadly contagion. Animated with a holy zeal for preserving the purity of the faith and rekindling the fire of Christian charity, he was no sooner made Archbishop of Milan than he resolved to pay the most particular attention to his flock by having them instructed in the principles and practice of the Christian doctrine. He accordingly wrote from the palace of the Pope in Rome to his Vicar General, Ormanetti, and requested him to lose no time in selecting as large a body of instructors as he could raise, for the promotion of the sacred cause. Nearly fifteen priests had previously undertaken this important task, and the vicar by his exertions doubled that number. St. Charles, on his return to Milan, congratulated them upon their success, and assured them that he viewed with favor the efforts they had already made as well as the motives. He conjured them to protect and encourage

THE SECULAR CATECHISTS who were at the trouble of instructing the children of their parishes, and to establish them wherever practicable. He afterward convened all the catechists, and in a long and learned exhortation represented to them the vast importance of bringing up children in the fear of the Lord, and impressing upon their mind the mysteries of our holy religion. He showed that there was nothing more sacred upon earth than to co-operate for the salvation of souls, and that this function was truly apostolic; he observed that he was determined to re-establish man schools in Milan and throughout the diocese, and form the committee to superintend this most important undertaking. He recommended the clergy to inculcate frequently from the pulpit the necessity of parents sending their children and domestics to catechism at least every holiday, and to make parents and masters sensible of the awful obligation under which they were of instructing their children and all under their charge in the great mysteries of the Catholic religion. So zealous and successful was this man of God in this all-important subject that in a short time he had the heartfelt satisfaction of beholding hundreds and thousands of both sexes deeply interested in the pious and ennobling task. To spread

THE FIRE OF HOLY ZEAL, still more extensively he visited his numerous churches during the recitation hours, threw out important hints when necessary, and modeled and completed this moral and spiritual structure according to the acknowledged rules of wisdom and piety. He next selected many of the best qualified and most experienced in the system, and sent them into the villages, towns and cities of his diocese with a special licence to found and establish Christian doctrine schools upon the model of the Milan schools, and issued orders to all his clergy to assist teachers in their laudable object, as well as have them enjoy from the pulpit, as a matter of confidence, upon the parents to send their children to the catechetical school. The system advanced with incredible rapidity; and the Cardinal, with inexpressible delight, every mountain, hamlet, village, town and city, in the vast diocese, echo forth the great Creator's praise. Then, indeed, was also verified the remark of the prophet: "Out of the mouth of children and sucklings hast thou perfected praise against thy

enemies that thou mayest destroy the enemy and avenger;" for then, indeed, were more children rounded as they had been, in the principles of that Church which defies the power of darkness, able to speak down the dimly arguments of the foolish infidel, or the deluded heretic. Having seen

THE GLORIOUS RESULTS to religion and society, with which Heaven so far crowned his labors, Saint Charles next resolved to give permanency to a system which, brought into successful operation, must operate as a terrific barrier against the encroachments of Satan and all the other enemies of the Catholic truth.

He at first chose twenty-six of the most prudent and pious of the catechists of Milan, to whom he gave the privilege of regulating the conduct and operations of the other teachers; they were all, however, to be amenable, and subject, of course, to the Archbishop; the election of officers was to be annual and in every instance to be confirmed by the Archbishop himself. The chief officer was to have the name of Prior General, the next officer was the Sub-Prior or Vicar-Prior, who was to officiate in the full capacity of Prior General in the absence of the Archbishop. The Archbishop, moreover, appointed two Visiting General, Discretors, a Monitor General, a Chancellor, and twelve Principals with six assistants.

To give additional strength to this board, he united it to the Congregation of Oblates, and appointed the Superior-General to act as Protector-Perpetual, while the two principal officers, viz: the Prior General and his Sub-Prior, were to be of the clerical order of Oblates. He also enacted that there should be six deputies, consisting of lay gentlemen of the city, who jointly, with the Protector-Perpetual, should superintend the conduct of this congregation, especially in all temporal concerns, that this congregation should have the government of all the catechetical schools of the diocese, and that the officers should meet on every festival in the church of Saint Dalmatus of Milan, which he appropriated for the transaction of such business as concerned the system.

When he thus organized the congregation he drew up

A CODE OF LAWS, some of which were of a general and others of a particular character. The laws are still extant in the archives of the church of Milan. The principal duty of the Prior General and Sub-Prior is to govern the entire body of the congregation, that of the visitors to co-operate with the Prior in founding new schools; this privilege the visitors, *ex officio*, enjoy, whenever the Prior cannot attend. They are to inspect the schools at stated times, both in the city and country; they are to enforce the rules, remedy disorders, and see that everything goes on agreeably to the salutary and pious spirit of the institution. The two Discretors are counselors of the Prior-General and assist him with their advice in all matters pertaining to the general government. The monitor oversees the conduct of the pupils of the congregation, and points out any errors that may occur, either in the doctrine or moral management of the establishment. This he corrects in the spirit of Christian charity. He reports the case, if his remonstrance prove unavailing, to the Prior General, in order that he may apply the suitable corrective, and, if after all, the accused prove refractory, he is then expelled. The Chancellor serves as Secretary to record all debates and proceedings of the assembly. The six assistants are the counselors of the congregation, who give their opinion upon every measure that is brought before the consideration of the assembly. Besides the officers already noticed, Saint Charles appointed several others for each school, such as Prior, sub Prior, Discretors, Monitor, Chancellor, Grand Masters, Preservers of Silence, Pacificators, or men to attend the preachers. Each officer had his peculiar office. Among the most important is that of

FISHERS, whose duty it was to go through the streets on every festival and prevent the people from cursing and mis-spending their day in vain amusement, and to bring all they meet to catechetical school. Such is the duty of companions also; the preachers are Jesuits, or Oblates, who attend the schools on festivals, and in turns either instruct the youth in the principles of religion, or exhort the people to continue in a moral and pious mode of life. This salutary practice they pursue even in the streets. There are no less than four hundred of these Fishers in the city of Milan. They received this name from the nature of their occupation and the text of the Scripture, which says: "I will make you fishers of men." The diocese contains no less than one thousand five hundred of them. The success which had crowned their labors in reclaiming the thoughtless, dissipated, and prodigal, who have become constant attendants upon the confessional and eucharistic table, is a luminous comment upon the social, moral and religious character of the institution. St. Charles, moreover, enacted that the subordinate officers of each school in the city should meet the superior officers of the church of St. Dalmatus, in Milan, and that each should report in the presence of the prior the actual state and prospects of his particular school, so that the prior and all the officers ascertain in half an hour the condition of the numerous companies.

The Prior General and all the other superior officers make an annual visit to all the schools in the diocese and make their reports to the Archbishop

and his Vicar in full congregation, in order that their authority may correct abuse and supply every defect.

Such is a brief sketch of the matchless institution of St. Charles Borromeo, an institution so appalling to Satan, heresy and infidelity, and that sectarianism has endeavored to imitate; and, indeed, is one of the most striking and interesting sights presented to the eye of the philanthropist, the politician and every friend to true religion in the beautiful city of Milan.

## ZION'S HERALD ON "SCRIPTURAL CATHOLICS."

One of the strangest anomalies of the times in which we live is the serious way in which comparatively learned and intelligent men discard the dogmas of Christianity and labor to substitute what they call the person and life of Christ. For instance our contemporary, *Zion's Herald*, of September 15 in an article on "Scriptural Catholics," has a glowing eulogy of Reverend Hugh Price Hughes' opening address at the meeting of the Fourth National Congress of the Evangelical Free Churches of England. In that address the speaker professed to adopt the definition of the Catholic Church given by Ignatius,—"Wherever Christ Jesus may be there is the Catholic Church." That, certainly, is a definition broad enough, and vague enough, to cover the whole category of Protestant denominations, for, of course, it leaves each denomination to determine for itself whether Christ Jesus is with them or not. The Unitarians contend that Christ Jesus is with them in a more rational and therefore a more real and effective way than with any of the other Protestant denominations. The inadequacy of the definition is at once seen when we observe the unwillingness of the so-called orthodox to recognize their Unitarian brethren.

The Reverend Hughes divides the Catholic Church of to-day into three groups—the Roman Catholics, who believe in the supremacy of the Pope; the Anglican Catholics, who believe in the supremacy of the crown, and Christian or Scriptural Catholics, who believe in the supremacy of Jesus Christ. But do neither Roman Catholics nor Anglicans believe in the supremacy of Jesus Christ? We leave Anglicans to speak for themselves, but as Catholics we utterly repudiate the implication that we do not believe in the supremacy of Jesus Christ. We might almost say that the Catholic Church alone holds really and truly to the supremacy of Jesus Christ because it alone holds and teaches the divinity of Christ in its fulness and complete integrity.

There is at this very time a strong tendency in all the Protestant denominations in the direction of a rationalistic view of the humanity of Christ at the expense of His real, true Godhead. The *Zion's Herald* considers the above division a happy one and in confirmation of its position quotes the celebrated Bishop Lightfoot as declaring the essential and fundamental article of the Catholic and Apostolic faith when he wrote that the substance of the Gospel was "neither a dogmatic system, nor an ethical code but a person and a life." With a warmth of enthusiasm our contemporary says: "With an intensity of conviction which thrilled his hearers, then and there, Mr. Hughes declared 'We rest neither in an infallible Church, nor an infallible Bible but in an infallible Christ.'"

We can easily conceive how a Protestant congregation could be thrilled with the magnetic eloquence of enthusiastic temperament like that of Mr. Hugh Price Hughes, but we cannot fail to notice how intelligent, thoughtful men, who are instructed through the intellect and not through the imagination and the feelings, could be thrilled with admiration at such vague, indefinite and, we may well say, absurd declarations as those we have quoted. In fact we are not surprised to see our contemporary let the cat out of the bag when it says: "Such a message must be very acceptable to men and women distracted by the doubts of a transition period in theology." We can very easily conceive how people "distracted by the doubts of a transition period of theology" may long for rest—long for certainty of faith—something definite, fixed and reliable, but how reasonable, thinking men can be relieved by being told to trust not in dogma, nor in an infallible Church nor in an infallible Bible but in the person and life of an infallible Christ, that surpasses our comprehension. We could hardly believe it possible previous to experience.

The person and life of Christ! Who is Christ that we should believe and trust in Him? Was He man or God? If man only why should we trust in Him? If God how was He God? How could He be God and man at the same time? What was the nature of His relation to the divine Being? How shall we trust in Him? What does He require us to do? These and a thousand other questions such as these arise immediately and they demand an answer of some kind before one can begin to act intelligently and rationally. In a word they make dogma and the whole range of Catholic theology—dogmatic and moral—in a word a definite, fixed system of faith and morals absolutely necessary. You cannot escape the conclusion so easily. You may, if you please, imitate the ostrich who hides his head under his wing thus thinking to escape his pursuer, but if you think at all you will surely be overtaken at last by a rational conviction of the absolute necessity of having some definite exposition and firm conviction of

the infallible dogmas of the Gospel of Jesus Christ.

We need hardly add that your only remedy is in abandoning the sham imitations and misleading platitudes of Protestantism and taking refuge in the bosom of Holy Mother Church, who has retained the Apostolic traditions to the present day, embodied in a settled, fixed code of faith and morals, guarded and protected by an infallible tribunal and constituting the only true, Scriptural Catholic Church.—Catholic Review.

## IT DOES MATTER.

"It does not matter what a man believes so long as he does what is right."

How often one hears this absurd proposition from men who ought to know better. We say the proposition is absurd; for those who affirm it expect you to believe it. There is, then, at least one thing, even in their estimation, that ought to be believed, namely, that it matters not what one believes. Thus in the very act of denying the necessity of belief, the necessity of belief is affirmed. Thus the proposition carries with it the evidence of its own fallacy. It is as absurd as if one should say, "Speech is impossible to man," forgetting that the very saying of it proves the fallacy of what he says.

But, aside from its absurdity, the "belief" that "it does not matter what we believe providing we do what is right" is false for other reasons. Man, because he is a rational and moral agent, must know what is right before he can do it. In this he differs from the brute that follows blindly its instincts, and consequently is incapable of moral acts of right or wrong. When a man is about to do something the question presents itself to him: Is that thing right or wrong, or is it right or wrong for me to do that thing? To determine this he must believe in some principle or rule of right with which he compares the act to be done, and thus compared and measured he sees its fitness or unfitness. Without belief in some principle of this kind he is utterly incapable of determining for himself what is right or wrong, and consequently equally incapable, as a moral agent, of doing the one or the other.

A man may be mistaken as to the principle or rule which should determine for him the rightness or wrongness of his acts; he may in his ignorance adopt a false rule; but, true or false, he must have some rule which he believes for the time being to be the right one. It is just in this acting to an ideal that man is distinguished from the brute, which acts solely in response to the spurs of instinct.

Inasmuch as some principle rule is absolutely necessary to a free moral agent to determine right or wrong, it is the duty of that moral agent to strive to acquire the true principle or rule. To say that it matters not which rule he follows is to say that there is no difference between the true and the false, between the right and the wrong. But those who claim that it makes no difference what we believe admit that there is a difference between right and wrong, for they speak of a man doing "what is right." Hence, according to their own reasoning, there is an obligation to seek and know the true principle of morals and believe in it in order to distinguish right from wrong. They are bound to take this position or admit that, like belief, right and wrong are matters of indifference to them. When men arrive at this stage of indifference they are dangerous. Being unbiased between right and wrong, and recognizing no principle at this age of indifference they are as apt to steal a purse or cut a throat as to pay a debt or give in charity. When a man comes to believe that it makes no difference what he believes he will soon pass to the logical sequence that it makes no difference what he does—providing he can escape the penitentiary or the whipping post. The fear of these are not, according to the Christian idea, the norm of rectitude.—New York Freeman's Journal.

## A Good Catholic.

What are the signs of a good Catholic, true to his religion? He keeps the two greatest commandments—he loves God and he loves his neighbor. He shows that he loves God by observing the Ten Commandments, by going to Communion frequently, by keeping the fasts of Lent and Advent, and by accepting with resignation the trials of life. He proves that he loves his neighbor by prayer for the latter's welfare, by feeling himself bound to set a good example, by acts of kindness, by refraining from backbiting. Besides these signs, he shows respect for the Church, for its teachings, for its clergy, for its sacraments, for its blessings, for its holy places; he practices the three eminent good works; he avoids the seven deadly sins; he is temperate, industrious, and faithful to the duties of his state in life—as son, brother, husband and father. Given a man thus cultivating virtue, and behold a good Catholic and commendable citizen!—Catholic Columbian.

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## A FRENCH VIEW OF CARDINAL MANNING.

The Dublin *Freeman* writes thus of a new study on Cardinal Manning, from the pen of a French Protestant Journalist:

M. Francis de Pressense, the well-known editor of the *Paris Temps*, has reprinted in volume form two able essays on Cardinal Manning, which he contributed to the *Revue de Deux Mondes*. M. de Pressense, who is a Protestant, has been attacked by his co-religionists in France for his striking tribute to the power of Catholicism and his scathing criticism on the outcome of the Reformation. He replies to these strictures in an admirable preface to the volume before us, in which he reiterates with emphasis the strength which Manning borrowed from Catholicism in his splendid efforts to deal with the social problem.

The author is very severe on Anglicanism, which he dissociates from Continental Protestantism. He thinks it is absolutely unable to cope with the new order of things which the struggle of labor and capital has produced in the world around us. The principles of the Reformation have, he maintains, issued in a sterile, became selfish, individualism. Its bibliolatry and freedom of interpretation were the legitimate progenitors of the biblical criticism of the hour. Over against this "floating Church" M. de Pressense sets the tradition and solidity of the Catholic Church, its inherited solicitude for the weak and the oppressed, its splendid ethical code, which finds no condition of society unprovided for. Needless to say, these statements from one of the leaders of French Protestantism have caused a sensation in France. M. de Pressense is charged with being a Papist in disguise. We notice that one organ of Protestant orthodoxy, the *Signal*, says that the office of the *Temps* is full of Jesuits! "I ask," says the editor of this organ, having stated the gist of M. de Pressense's preface, "if one can exaggerate the gravity of these facts. Each of these facts is a symptom which suddenly reveals to us the state of soul of our fellow citizens, would be free-thinkers, self-styled Protestants, but in reality Catholics, Jesuits," and so forth. We trust, however, that M. de Pressense's volume will be read widely and judged on its merits.

The French journalist is an immense admirer of Manning. He classes him as one of the really great men of the century—great in his ideas, great in his influence, and of deep significance as a type which M. de Pressense thinks Catholicism is likely to give to the world in the near future. He traces in Manning's letters and early utterances, even as a Protestant, the germ of the ideas on the social question which were afterwards developed and illustrated in so strikingly successful a manner. He emphasizes the identity of thought between the Pope's Encyclicals and Manning's various utterances on the labor problem. In particular, M. de Pressense is struck by the manner in which the great English Cardinal realized in practice the principles which he held so dear. In the very heart of the greatest industrial country in the world he preached the dignity of the laborer, the sacredness of manhood and the crime of making human beings mere factors in an elaborate network of machinery. It was this defence of their inherent rights that endeared Manning to the London poor. When he died, as M. de Pressense well says, the workmen in the great metropolis felt themselves orphans, as the unique scene witnessed at his funeral testified. The French critic confines most of his attention to this aspect of the English Cardinal as a social force, and he analyzes his power and influence admirably. The sketch is well worth reading, and we are sure will have many readers on this side of the Channel.

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If all my year were summed  
I know  
What my Lord means by  
"Made white as snow"  
If all my days were summed  
I say  
"In His fair land He wipe  
If I were never weary, con-  
Close to my heart," I say  
His loved sleep?"

Were no graves mine, mine  
Come to deem  
The life eternal but a base  
My winter, yes, my tears  
Even my grave  
May be  
His way to bliss.  
I call them His, yet that  
Nothing but good that He  
My Lord to me,  
Mrs.

## FIVE-MINUTE

Twenty-Third Sunday

REVERENCE I wish  
Brethren: I wish  
this morning on re-  
But it is natural to ask  
reverence? why is it  
in the love of God? S  
if one does not love G  
in mortal sin, that is  
should give up all  
ence for God. Ta  
Here is a disobedient  
disrespectful. "I  
father," he says, "bu  
why I should despise  
at him, I won't insul  
haven't the virtue to  
with a sinner: if he  
of God by mortal sin  
state to be in and a  
He has lost the divin  
addition he has no  
talks slightly of  
jokes about God's  
makes little of the S  
Church, ridicules he  
pises those who keep  
see the difference?  
that such a one has  
love of God, but the  
reverence for Him,  
suspecting that there  
matter with his faith

I will give you an  
Here is a man who  
and yet he never eat  
Sick or well, and in  
he sticks to the obse  
day abstinence. No  
that? Because it is  
reverence for what  
be the true religion.  
spicious act of res  
did that day. It is  
outward sign of  
Lord and his Chur  
gives that up he dro  
in his own opinion  
self a reprobate. I  
love by mortal sin,  
reverence by slight  
stintence.

Take another case  
rip out a big curse  
you see him in a to  
bad enough. Such  
mortal sin. But he  
who coolly embellis  
with the venerable  
Are you not muc  
Does not this last  
worse enemy of God  
far worse? Sinner  
up your mind to god  
mortal sin, what is  
clean to the bottom

Irreverence toward  
things is often by  
takes the form of  
phemy. It was so  
heathen King Sen  
aged the land of J  
tudes of the people  
yet God spared him  
the Holy City, thr  
the Jewish nation,  
gave him time to r  
phemed, he insulte  
he cast off all rev  
for Him. And the  
down from heaven  
Sennacherib fled  
and was put to de

We see from all  
the first petition  
prayer concerns  
reverence for th  
"Hallowed be thy  
too, why the grea  
God, "Thou shalt  
of the Lord thy G  
forbids blasphemy  
false swearing, bu  
respectful use of  
how many are th  
words but whose  
marked with ute  
want of reverence  
His word, His Sac  
Let us hope that  
always realize the  
offence. At any  
part pay true re  
godlike things.

We may be of our  
who hope to be i  
God's friendship  
reverence for Him  
let it be reveren  
respectfully. W  
house of God, let  
as becomes child  
speak of holy thi  
ously and with re

You Gu  
When your head is  
ing for nerves and  
vital fluid, and whe  
pure you must eit  
treating disease or  
tim to sudden elap  
Keep your blood pu  
illa and be well.

HOOD'S PILLS  
pill: assist diges-  
cents.

Are you a sufferer  
get a bottle of Hood's  
never been known t  
Worms cause fev  
restlessness during  
Worm Exterminat  
effective. If you  
stock, get him to p